MINUTES

OF THE

Thirty-second Anniversary

OF THE

BROAD RIVER

BAPTIST ASSOCIATION,

CONVENED AT

SANDY RUN MEETING HOUSE,

RUTHERFORD COUNTY, N. C.

October 19, 1832.

GREENVILLE, S. C.

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The introductory sermon was delivered, agreeably to appointment, by Elder John G. Landrum, from Psalms xcii. 12.—"The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon."

1. Received and read letters from thirty-one churches, enrolled the names of their delegates, and minuted the accounts transmitted.

2. Proceeded to form the Association, and elected Berryman Hicks, Moderator, and John W. Lewis, Clerk, who were instructed to arrange the business of the Association, and adjourned until to-morrow, 10 o'clock, after devotion by Elder S. M'Creary.

SATURDAY.—Met according to adjournment, and after prayer by the Moderator, proceeded on the business of the Association.

3. On motion, read the Rules of Decorum.

4. Received and read letters from corresponding Associations: from the Bethel, a letter and minutes by their messenger, Elder S. M'Creary: from the Catawba, a letter and minutes by their messengers, Hugh Quinn and

A. Webb: from the Saluda, a letter and minutes, but no messenger: from the French Broad, a letter and minutes by their messenger, J. Lyons: from the Reedy River, a letter and minutes by their messenger, Elias Rogers.

5. A packet of *Pamphlets* was handed in from the *Colonization Society*, and the Association *refused* to receive them.

6. The following brethren were thus appointed, viz: J. W. Lewis to write to the Bethel Association, Elder D. Dobbins, G. Wilkie, and P. Ramsaur, messengers: P. Ramsaur to write to the Catawba, himself and D. Dobbins, messengers: J G. Landrum to write to the Saluda, J. W. Lewis, J. Rainwaters, and H. J. Dean, messengers: H. J. Dean to write to the French Broad, Wm. Hannon and J. W. Lewis, messengers: J. W. Cooper to write to the Reedy River, J. G. Landrum, J. Rainwaters, B. Hicks and B. T. Kirby, messengers: J. W. Lewis to write to the Charleston, J. W. Cooper, messenger.

7. *Quere.*—Have we any command in the word of God, for "the laying on of hands" on those whom we Baptize? Answer—No.

8. Appointed brethren Hannon, Bailey, Ramsaur and Cooper a Committee to appoint Union Meetings, who report as follows:—1st, At Holly Spring, to commence on Friday before the second Sunday in May, 1833: 2d, At High Shoal, Friday before the fourth Sunday in March: Buffalo, Friday before the fourth Sunday in May: Goucher Creek, Friday before the third Sunday in August.

9. Appointed a Committee, consisting of the Pastor and Delegates of Sandy Run church, to arrange the preaching on to-morrow; and they appointed brethren S. McCreary, J. G. Landrum, J Rainwaters and A. Webb.

10. Appointed brethren S. Morgan, D. Dobbins, B. Hicks and J. W. Lewis a Committee to examine Corresponding Minutes and the Circular Letter.

11. On motion. *Resolved*, That all the families adjacent to this place engage in a concert of prayer, at or before sunrise, on to-morrow morning, for the outpouring of God's Spirit, and special blessings of the Gospel, on the session of this Association.

Prayer by Elder D. Dobbins, and adjourned until Monday morning, 9 o'clock.

SUNDAY.—The Gospel was preached by those appointed, with zeal and animation, to a large Congregation, with much seeming good effect.

MONDAY.—Met according to adjournment, and after prayer by the Moderator, proceeded on the remaining business of the Association.

12. The Circular Letter, prepared by J. W. Lewis, was called for, read and received.

13. The Committee appointed to examine corresponding minutes, called the attention of the Association to the 14th article of the minutes of the Saluda Association for 1832 —setting apart the second Thursday of November as a day of Thanksgiving and Prayer, "for what the Lord has done for us, and for a continuation of his favors amongst us"—upon which, it was *Resolved*, That we concur with them.

14. Appointed brethren Ramsaur, Cooper and Gold, a Committee to receive contributions for printing the minutes.

15. *Quere*—How should a church act under these circumstances? A man marries a woman, twenty years since, and from peculiar reasons, lives with her but a very short time: he then removes to another State, leaves his first wife behind, and marries, within a short time, another woman: with this second wife he lives about eighteen years, and has a considerable family of children: about this time, himself and second wife profess to obtain religion, and one of them applies for admittance into the membership of the church: at the same time it is reported and believed, that his first wife is dead: can they be received as members? Postponed until next year for consideration.

16. Appointed brother P. Ramsaur to write the next Circular, and that the subject be, "the method to be pursued to keep the unity of the spirit in the bonds of peace.

17. Appointed Elder D. Dobbins to preach the introductory sermon next year, and in case of failure, that J. Rainwaters be prepared.

18. *Resolved unanimously*, That Elder D. Dobbins is requested to visit the churches composing this Association, during the present associational year, to which Bro. Dobbins gave his consent.

19. *Resolved*, That the thanks of this body be presented to the citizens in the vicinity of Sandy Run church,

for their kindness and hospitality in the accommodation of this Association.

20. *Resolved*, That our next Association will be held at Long Creek church, Lincoln County, fourteen miles south east of the Court House, at the usual time.

21. *Resolved*, That 1500 copies of the Minutes and Circular be printed,* and that the Clerk superintend the printing and distributing them.

After devotion by Elder D. Dobbins, adjourned to the time and place above mentioned.

BERRYMAN HICKS, *Moderator.*

J. W. LEWIS, *Clerk.*

CIRCULAR LETTER.

The Broad River Baptist Association, to the churches they represent, sendeth greeting.

DEAR BRETHREN:

Pursuant to a Resolution of our last Association, we address you the present year on "the proper method for a church to pursue in calling of a Pastor, or supply, and the duties incumbent on them to each other."

In doing this, we are aware that we are treating upon a subject of vital importance, of considerable difficulty, and one in which much of the peace and prosperity of Christ's church upon earth is involved. Deeply impressed with this view, it shall be our aim to exhibit the subject in plainness and simplicity, and with a view to the benefitting, both of pastors and churches.

It will not be expected, that in treating of the relative duties of churches and pastors, that we can speak of the individual, and often peculiar cases which exist in this relationship, but only give our opinion as to a *general course*, leaving the *application* to the prudence and discretion of the churches.

And first, as to "the proper method for a church to pursue, in calling of a Pastor, or supply." This call must either be made upon a member of the church that makes the call, or upon a member of a sister church: we conceive that a preference should be made in calling a pastor

* *Price of printing these Minutes,* - - - $40 00

whose membership is in the church making the call, unless there should exist some prominent reason to the contrary. This should be more especially the case, provided the *minister* whose membership is with them, has been advanced to the station he occupies, by and with the consent of the church of which he then is a member. But it is not unfrequently the case, that there are ministers of the gospel whose membership is in a church who are desirous of obtaining the pastoral care of some other minister. In this case, if the church should conscientiously, and upon deliberate consultation, believe, that the gift of the minister whose membership is with them is unprofitable, then if the advancement of said minister has been the act of another church, the church should then feel itself entirely at liberty to call a pastor or supply from elsewhere. It is true that churches, at many times, are at a loss with regard to the propriety of pursuing this course, for the fear of wounding the feelings of the brother whose membership is with them. But it should be remembered, that each of our churches has a government, free and independent of any other churches, and if a church should be desirous, and think it their duty to obtain a pastoral supply out of their immediate church, then, although they may have a minister whose name is enrolled on their church book, yet his reception *as a member*, was not his reception as a *minister* or *pastor*, and consequently a church would be no more bound to call him than another. But if there should be a minister in the church whose moral conduct is blameless, and who has been put forth by and with the consent of, and as an act of the church itself, where his membership is, then the church would certainly be bound, for the sake of consistency at least, to make the call on the minister whose membership is with them : the contrary would be both cruel and inconsistent. To illustrate this subject more fully, we will suppose that a minister of the gospel, who has been regularly ordained, removes from Virginia to South Carolina, and becomes, by a regularly certified letter of dismission, a member of one of the churches of that State; as soon as he is received *as a member*, he produces before the church satisfactory evidence of his being a regularly ordained minister of the gospel: the church, as a matter of course, invites his public ministry, and he continues, perhaps, his public exercises for a considerable length of time, until the pastor in charge is removed by

death or otherwise: Would a church in this case be bound to call for the pastorship of this minister? certainly not: because they may think his gift unprofitable in reference to *pastorship*, and although the church in Virginia, from whence he came, may have thought differently, yet upon the principle of independence of judgment among churches, each church has, and of right ought to have the liberty of judging for itself.

Another difficulty in which churches are not unfrequently situated, is that of their having a partor who has long labored with them without producing any, or at least but little visible good effect, and with whom the members, together with the attending congregation, have, to a great extent, become indifferent. The question arises, what course should a church pursue under such a state of things? The most easy, and doubtless the best answer that can possibly be given, is, for the church to act *faithfully*. At the termination of the time that may have been covenanted for his pastoral labors, the question will arise, both with the pastor and the church, whether their *then* pastor shall continue his labors: this with the pastor himself is often a matter of anxious and prayerful anxiety, and one which should be submitted to the wish and discretion of the church. When thus left to the option of the church, it is plain that if they should be conscientious in the belief, that it would be more for the advancement of the cause of religion, to call for a pastoral supply elsewhere, they have the right, and are in duty bound to do it: and although the church may have fears of injuring the feelings of the minister who had hitherto had the charge of the church, yet it is evident that he should submit to the will of the church cheerfully, as it is said to be in possession of the "mind of Christ:" but that in addition to this consideration, it would be better for the feelings of one individual to suffer, than for a church and community to be unprofitted. It is not unfrequently the case, that a church is divided on this subject, and the question arises, shall a majority govern, or shall the church require unanimity? We would give it as our opinion that the majority should govern. But certainly each church will judge for itself in this particular: But we would suppose, that as unanimity could scarcely ever be expected, if churches were to wait for it, the probability is that very few churches would have a pastoral supply. With regard

to the *manner of proceeding*, when a church shall have determined upon calling any certain person: This may vary somewhat from peculiar circumstances, but generally, the wishes of the church should be stated in writing (officially signed by the church clerk) and communicated by a committee, (appointed for the purpose) first to the minister, and if his consent is gained, then to the church where his membership may be: this should be done not only as a matter of courtesy, but also for the purpose of preventing any subsequent difficulties, which might have arisen from charges of immoral or disorderly conduct, on the part of the minister called.

It may not be amiss to say something of the *right* that a church has of calling upon *any* minister of the gospel to labor for their religious benefit and advancement. This certainly cannot be considered a *natural right*, but one which emanates from the command given to all gospel ministers, "to feed the flock of Christ." It may be defined a relative right, one which, to a considerable extent, depends for its existence (in reference to man) upon the fact of its involving or creating a *reciprocal right*, to which we shall presently call your attention. We conceive that none but God himself has the *right* of calling a man to the ministry of the gospel, and if this be the fact, it will at once be seen, that all the right (strictly speaking) that any church has of calling for the labors of a minister of the gospel, may be defined a *social right*, arising from the connexion of *members* of the body of Christ. On this particular subject, we refer you to the 9th chapter of Paul's first epistle to the Corinthians. The relationship between a church and pastor will be found to resemble that which exists between the members of a natural body, all depending and being dependant on each other, both for the completion of a system which embraces beauty, symmetry, strength, and harmony of action.

We now call your attention to the reciprocal duties of churches and pastors. And first of the pastoral duties: and these we conceive to be more extensive and important than is generally conceived. With many, it seems that a mere attending at the meeting house at stated times, preaching twice per month, and administering the ordinances, comprises, as they think, the principal part of the pastoral duties; but surely this conclusion cannot be drawn from the scriptures. His labors certainly embrace a much

larger field of action. He should view it as his bounden duty, not only to labor in public in the ministration of the word, but also in private, with individuals; to visit the sick and the afflicted, to be a sort of *day's man*, between not only his brethren who may be at variance, but also between those who are not members of the church, but who form a part of the congregations on whom his labors are bestowed. Ministers of the gospel should invariably take Christ as their model. In doing which, they will find it necessary that nearly the *whole* of their time should be devoted to the general cause and advancement of his kingdom. They should study to shew themselves "workmen approved:" This study will ever be found most successful, by being accompanied by a life of action; to reduce to practice, and thereby enforce by the power of example, the doctrines they may be desirous of inculcating. If this course is pursued, it will at once be seen that there will remain but little time to be devoted to secular concerns. Many of the ministers of our denomination have the charge of four churches, which takes constantly *two sevenths* of their time to attend to, and if we add to this, the time used in going to, and returning from them, together with the time that is (or should be) devoted to visiting the sick and the afflicted, reconciling persons at variance, &c. it will be found that much the larger part of their time will be consumed in the discharge of duties *strictly* pastoral. It will thus be seen, that the notion of a *faithful pastor* pursuing any worldly avocation to profit, is vain: true, he has some time, by his own labor, to gain a living, and it is his duty to use it to the best advantage, *lawfully;* but certain it is, that even the amount of work rendered under these circumstances cannot be so profitable as if rendered in its proper season. We now call your attention to the right your pastor has in calling upon you in some degree to supply this deficiency: and with regard to this *right* we would say, that neither is this a *natural right*, but one growing out of the *relative* position of church and pastor. If a church has a right to call for and obtain the labors of a pastor, it is but right that he should receive *somewhat* in return. On this subject (as on many others) two opposite extremes have been run into: The one is that of churches pursuing a course of extravagant donation to their ministers, so as to be a sort of temptation, to worldly minded men, to take upon themselves the

high and sacred office of a minister of the gospel of the Lord Jesus Christ, for the sole, the unhallowed purpose of obtaining "the loaves and fishes." The other extreme is, that churches are often too remiss about this matter, and their pastors are not only in straitened, but in suffering circumstances, for the want of that which is but their reasonable due. "The laborer is worthy of his hire." We know of no better way of illustrating to your minds the real situation of a true minister of the gospel of Christ, than that of exhibiting him to you as holding in his right hand this passage of scripture, "Go ye into all the world and preach my gospel, &c.," while at the same time in his left he holds this passage: "He that provideth not for his household and family is worse than an infidel, &c." Now it will be plain to you, that both of these commands cannot be completed in the same person. It would be impossible for a man to be going through the world preaching the gospel, and at the same time be cultivating the earth, in order to a support for himself and household. It is the fact though, that this seeming contradiction (like many others in the scripture) is reconciled by that passage which says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

If these statements are correct, you will at once perceive, that if it is important that the ministers of the gospel should preach, it is (from the relationship which we have attempted to show) important that *you* should act that part which will make the system a harmonious one.

Some are ready to object to all human action towards the support of the preaching of the gospel; but it should be remembered, that *bare opinion* must give way to revelation, and if you will read the chapter to which we have already referred you, together with the scriptures generally, we deem it useless to say any thing more on the subject. In conclusion, we would exhort both pastors and churches to renewed diligence in the discharge of their duties, and they may expect the work of the Lord to prosper in their hands — Farewell.

BERRYMAN HICKS, *Moderator.*

J. W. LEWIS, *Clerk.*

STATE OF THE CHURCHES.

Ministers' names are in SMALL CAPITALS—Licensed Preachers' in *Italics*—Those marked thus * were absent.

	Churches.	*Where Situate.*	*Post Office.*	*Names of the Delegates.*	Bap tized.	R'd by L	Res tored	Dis-mis.	Ex-com	De-ad.	Total-	Sun-day.	Contribu-tions.	By whom supplied
1	Buffalo	York S C	Erwinsville N C	B. HICKS, P. Ramsaur, A. Adams, W Martin	1	0	0	0	1	4	86	4	$3 50	B. Hicks
2	Sandy Run	Rutherford N C	Mooresborough	D. DOBBINS, J. Huckaby, D. Gold	0	0	0	10	2	1	111	3	1 75	D. Dobbins
3	Friendship	Spartanburgh S C	Smith's Store	Jas. Calvert, J. Ham	66	2	2	1	0	2	129	1	2 30	J Rainwaters
4	Green's Creek	Rutherford N C	White Oak	J. BLACKWELL* J. Dawson, C.Wilson, W Mills	5	2	1	1	0	2	48	1	1 50	J. Blackwell
5	Cedar Spring	Spartanburgh S C	Cedar Spring	H. McDOUGAL,* J. W. Cooper, D. Golightly	26	4	2	4	0	0	87	4	1 50	H. M'Dougal
6	Green River	Rutherford N C	White Oak	J. BLACKWELL, B. Coward, J. R. Allen	4	1	0	2	1	0	59	2	1 00	Joel Blackwel.
7	Buck Creek	Spartanburgh S C	Court House	W. Hines, R C. Poole	24	0	1	3	3	0	102	3	1 50	B Hicks
8	Long Creek	Lincoln N C	Haylesville	B. T. KIRBY, J. LEWIS,* S. Weathers	4	0	0	0	0	2	46	3	1 22	B. T. Kirby
9	Il'd Tiger River	Greenville S C	Merritsville	LAZARUS SHADWICK, S. Goodlett	56	17	0	7	0	0	128	3	2 53	J. Lemons
10	Providence	Spartanburgh S C	Clarkesville	J. RICHARDS, *S. Morgan*, N. Byars	4	1	1	1	3	0	52	1	1 00	J. Richards
11	Elbethel	Union S C	Hancocksville	Jos. Guiton, Sen. W. Morehead	1	1	1	1	1	0	33		0 50	W. Walker
12	Concord	Rutherford N C	Rutherfordton	D. McBrayer, J. Wilkie	3	0	0	3	1	0	40	2	1 00	D. Dobbins
13	Goucher Creek	Spartanburgh S C	Hancocksville	M. Wilkins, Robert Wilkins	9	2	3	1	1	2	74	3	1 25	J. Richards
14	Union	Lincoln N C		A ABERNATHY										
15	Antioch	York S C	Harmony	G. WILKIE, S. Whisenant, E. Bird	5	0	0	3	2	2	108	1	2 00	G. Wilkie
16	Zion	Rutherford N C	Garner's Ford	S. Bailey, W. Covington	0	0	0	2	0	1	72	1	2 00	
17	Bethlehem	Spartanburgh S C	Court House	A. CROW,* Jas. Foster, Wm. Foster, Jas. Yates	100	4	1	4	0	1	215	3	3 50	J.G. Landrum
18	Holly Spring	Do	Mt. Vernon	J. Ballinger, T. R. Tucker	28	2	3	1	0	0	54	2	1 43	J. Lemons
19	Woll's Creek	Do	Earlesville	W. HANNON, H. HENDERSON,* T. Grogan	48	1	1	5	1	1	97	3	2 00	W Hannon
20	New Prospect	Do	Do	Saml. Bullington, J. McWilliams	6	0	0	1	0	0	47	4	1 00	W. Hannon
21	Washington	Greenville S C	Milford	J. Lemons,* J Reynolds, W. Robbs, H. Green	56	7	0	3	0	0	90	4	2 00	J. Lemons
22	Cross Roads	Do	Do	(Letter)	8	0	0	1	1	0	22	2	1 00	W Hannon
23	Macedonia	Spartanburgh S C	Zidon	W. Thomas, W. Williams	4	2	3	4	2	0	55	4	1 00	B. Hicks
24	Philadelphia	Do	Smith's Store	J. RAINWATERS, E. J. Underwood	46	5	0	1	0	5	81	2	2 00	J. Rainwaters
25	Bethesda	Do	Court House	J. Poole, J. P. Pettit	6	3	2	0	1	0	48	2	0 75	J. Richards
26	Camp's Creek	Rutherford N C	Mooresborough	J. Bridges, N. Jones	0	0	0	0	1	0	29	3	0 62½	
27	State Line	Spartanburgh S C	Island Ford N C	*D. Scrugs*, D. Pope, F. Ray	0	0	0	1	0	0	23	2	0 75	
28	Mt. Ararat	Union S C	Draytonsville	Isaac Guiton, J. Dunn	3	0	0	4	3	0	40	2	1 00	B. Hicks
29	Mt. Zion	Spartanburgh S C	Court House	J. G LANDRUM, J. W. LEWIS, H. J. Dean	60	4	0	1	0	0	95	1	3 00	J.G. Landrum
30	Hebron	Lincoln N C	Haylesville	(Letter)	0	0	0	0	12	0	21	4	0 50	B. T Kirby
31	High Shoal	Rutherford N C	High Shoal	J. PADGETT, W. WILKIE, W. Padgett, J M Webb	1	1	0	0	0	0	19	4	0 50	J P W W.
32	Boiling Spring			(No Return)									$45 63	Rec'd of form.
					574	59	21	65	36	23	2111		6 90	Treas'r, $6 90
													$52 53	